

NEW, EXPANDED THIRD EDITION

Not-Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da



Introduction by Ervin Laszlo



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Praise for *Not-Two Is Peace*

At this critical moment in the history of the human family, when the very foundations of civilization are being challenged, there is a message of compassion being spoken by one grounded in enduring wisdom and true discernment. In *Not-Two Is Peace*, Adi Da writes of the urgent need for a new form of global discourse, based on the recognition of the underlying unity of humankind. Such discourse would renew the ideals that originally underlay the foundation of the United Nations. And it would require humankind as a whole to listen to the ordinary people all over the world who are in dire need of greater human security.

BRYAN DESCHAMP

Former Senior Adviser, United Nations High Commission for Refugees

In this book, Adi Da powerfully and elegantly cuts through the collective delusion of separateness upon which modern society is founded. He calls for the establishment of a Global Cooperative Forum based on the presumption of our prior, underlying, and inherent unity. He writes his wisdom into a time on this planet when, if we do not all start acting, all at once, for the common good, life on this planet will become unlivable for all of us. This book establishes the essential foundation for a new cooperative world order arising from the unity which is prior to our diversity.

BOB ANDERSON

CEO and Founder, The Leadership Circle

At the Dawn of this New Divine Springtime, Beloved World-Friend Adi Da clearly enunciates the Sacred State of Consciousness—Prior Unity and Oneness—needed to actualize a Global Cooperative Forum, a dynamic and vital step toward Universal Peace, long prophesied by the Ancient Ones. Without a doubt, through the Everywhere Spirit that is manifesting in digital technology, we will unify “everybody-all-at-once” and take this historic step together, with One Heart and One Mind in many bodies.

HEREDITARY CHIEF PHIL LANE JR.

Chairman, Four Worlds International Institute

Adi Da demonstrates the illusion we are living in and the separateness and greed that run both nations and large institutions, thereby affecting our lives. He presents a blueprint for a world that works but also points out the steps each individual can and must take to transcend the ego. His book is both visionary and practical, showing that cooperation is the only road available to us to avoid total destruction.

GÖRAN WIKLUND

Partner at U&W (the Swedish sustainability consultancy)
and Senior Adviser to the Carbon Disclosure Project
Co-founder, ClimateWell (Winner of the World Economic Forum
Pioneer of the Year Award, 2007)
Founder and former Board Director of Ekobanken

Not-Two Is Peace is Adi Da's urgent wake-up call to all men and women of conscience. Now is the time to bring together all our diverse gifts and talents into one shared project to make our world fit for all human beings to inhabit. We are united by the same need to live free of want, free of fear, and free to live a life of dignity. At the heart of the human condition lies the recognition that freedom for one must mean freedom for all. Peace is the prime directive. Peace is prior unity. The Global Cooperative Forum is the way.

HILDE RAPP

Co-Director, Centre for International Peacebuilding, London

Profound wisdom on the root of human conflict, and the path away from a grim destiny. An astonishing gift.

JONATHAN LYNCH

Professor, Pennsylvania State University

Not-Two Is Peace contains wisdom that can transform the current and ongoing world crises that so desperately need effective conflict resolution. If truly acted upon, what Adi Da advocates has the power to bring an end to the horrors and suffering that are the result of our mad need to differentiate between "us" and "them".

HUGH O'DOHERTY

John F. Kennedy School of Government, Harvard University

This extraordinary collection of illuminating essays offers a deep diagnosis of humanity's predicament. The cure Adi Da prescribes, based on higher laws, is simultaneously radical, urgent, and straightforward. Adi Da's is a uniquely authentic and compelling voice in this global age.

ROLF C. CARRIERE

Former UN official
Senior Adviser to the Nonviolent Peaceforce

Not-Two Is Peace is essential reading for all people who understand the absolutely critical nature of the times we live in and want to do something about it. This book offers a vision of global change that is a foundation for linking the best of current efforts with the deep-seated "prior unity" of humankind. What is that, exactly? Read the book. Feel the potential. We can change the disastrous pattern of our times.

JULIE KOLER

Cultural Resource Manager
Office of Business Relations and Economic Development,
King County, Washington

Adi Da quietly arrives on the doorstep of the evolution of consciousness, revealing, step by step, what is required to sustain humanity and this beautiful planet. We should all be very interested in the mysterious state of "prior unity". Let us invest in this work of genius immediately. Let us never put this book on the shelf. It is a living document, forever active.

PATRICIA KAREN GAGIC

International Director, Colours of Freedom Foundation, Toronto

Absolutely brilliant. Undauntingly honest. Staggeringly bold. A breathtaking call to humankind to wake up.

CHARMIAN ANDERSON

Doctor of Transpersonal Psychology
Author, *The Heart of Success* and *Bridging Heaven and Earth*

As we cross into the twenty-first century, it is clear humanity has entered an unprecedented global age. This global age, of course, has been emerging over millennia, but we now face a range of global crises that call for new ways of thinking and a new kind of consciousness to get to the source of the challenges. A number of initiatives have emerged which center on the collective wisdom of the ages—an emergent global wisdom that resonates across our diverse worldviews and traditions.

In this context, Adi Da's book *Not-Two Is Peace* taps this global wisdom. And the title of the book is right on the mark. He has said that the real (even genetic) situation of the human species is prior unity, and peace requires that prior unity be the "working-presumption" of humankind. This simple and powerful principle reflects a consensus truth of global wisdom that there is That Which is First—an ultimate, unifying, infinite Force (whether we call it Tao, Aum, Brahman, Yahweh, Allah, Energy, Buddha Nature, Sunyata...) that is the ground and source of all life, all existence, all worldviews, religions, cultures, forms of life. This is "Prior Unity", and the collective wisdom of humanity has urged that unless and until humans center our lives in this Unifying Principle and Holistic Unified Field, we are not sustainable and we cannot flourish, individually and collectively. And we will not realize true peace.

The narrative of Adi Da's book is simple, powerful, accessible, and compassionate. And his message, grounded in global wisdom, is urgent and timely—he suggests that former ways of seeking peace have not worked and cannot work. Instead, we must mature and advance to a new form of consciousness that is grounded in "Prior Unity", wherein we find our common ground, mature as humans, and touch the sacred space of true peace—hence "*Not-Two Is Peace*". Adi Da recognizes that the wisdom of the ages—the awakening of this integral consciousness—calls for a radical networking from the heart and mind and urges that we form a Global Cooperative Forum to facilitate our transition to a true global culture of peace. So there is a powerful diagnosis

and prescription for our human sustainability. This important book should be read carefully and put into practice by all global citizens.

ASHOK GANGADEAN

Professor and Chair of Philosophy, Haverford College

Founder-Director of the Global Dialogue Institute

Co-Convenor of the World Commission on Global Consciousness and Spirituality

The hour is late. With each telling movement of the doomsday clock, another disaster—deforestation, pollution, species-loss, global warming, financial ruin, terrorism, and war—inches us ever closer to the final stroke of midnight, the existential catastrophe that could end Earth life as we know it. In this dark time, Adi Da's *Not-Two Is Peace* calls urgently for us to change our ways and, even more importantly, gives the “seed-utterance” of guidance for global cooperation based on the prior unity of all humankind. By heeding this call, we may yet alter the course of events and build a new world-culture of abundant peace, justice, and joy.

MICHAEL LATORRA

Professor of English, New Mexico State University

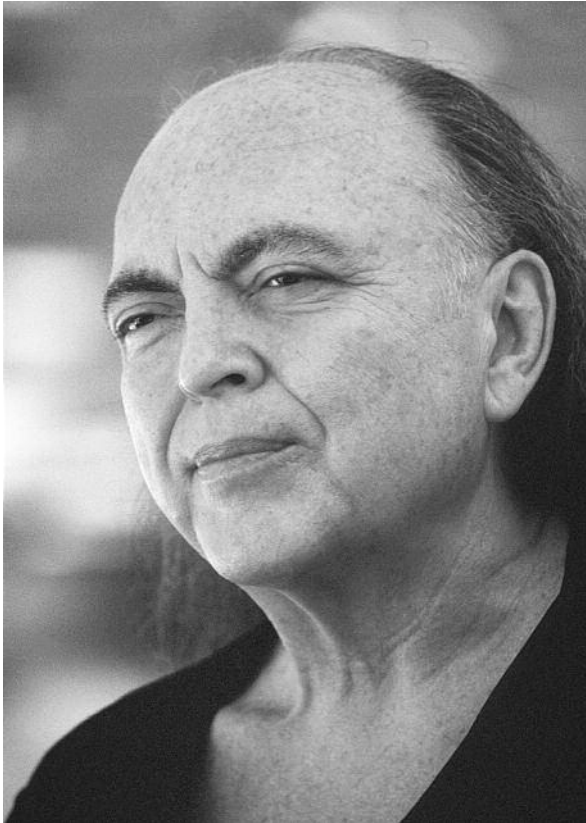
Abbot, Zen Center of Las Cruces

Author, *A Warrior Blends with Life: A Modern Tao*

Through the ages, people have struggled with the idea that consciousness and being are *a priori* to physical manifestation. Today, our awareness of timeless union and inner value finds fragmented expression in a myriad of linear phenomena that we take for reality, including sovereign boundaries, property rights, market prices, interest rates, cyclical bubbles, and externalities such as pollution, poverty, social conflict, terrorism, and war. In this visionary and epochal book, Adi Da reminds us that humanity is already always a mass subjective unity and beckons us to fully externalize this conscious interconnectivity and ontological interdependence through our economic, social, and political institutions and collective decision-making.

JAMES B. QUILLIGAN

International Economist



The World-Friend Adi Da speaks out of his concern for the current plight of humanity. Adi Da invites you to consider his urgent calling for the founding of a Global Cooperative Forum—to address the profound ills of today's world, and to re-establish human civilization based on principles of mutual trust, cooperation, tolerance, prior unity, and the limitless participation of all of humankind in transforming its own destiny.

The old moral, social, and political “order”
of humankind is now dead.

A new and true and right order of humankind is,
now, and forever hereafter, necessary. This Free Declaration is
the Seed-Utterance of that new and necessary true and right
(and truly globally, totally, and universally cooperative) order.

Wor(2 - Friend Adi Da

INTRODUCTION

by Ervin Laszlo

Every once in a while a prophetic voice is raised in the midst of crisis and chaos. It cuts through the walls of indifference, neglect, and just plain ignorance, and exposes the heart of the issue. The book in the hands of the reader is such a voice. Not surprisingly, it comes from one who is not part of the hustle and bustle we charitably call the business of living, and less charitably the daily rat-race. It comes from one who decided early in life to keep the distance needed for clear vision, and enter the silence needed for true audition. We see things best when we have them in perspective: then we see the forest and not only the trees. And we hear best when we silence the cacophony of competing voices clamoring for attention. The source of deep insight is the emptiness that is also a fullness and the profound silence that allows the voice of true reason to be heard.

The voice of the World-Friend, Adi Da, which speaks to us through these pages, addresses none other than the issue of our collective survival—the survival of the species that calls itself *homo sapiens*: *homo* the knower, *homo* the wise. We have reached the very edge of our species' viability on this planet. The problems are becoming every day more evident; I have enumerated them myself in recent writings. Adi Da states them succinctly: “. . . environmental pollution, global warming, climate change, the abuse of power by corporations and governments, the necessity for new technologies and new methods in every area of human life, the scarcity of fuel resources and of natural and human resources altogether, disease, famine, poverty, overpopulation, urbanization, globalization, human migration, territorial

disputes, violent crime, the pervasive accumulation (and the sometimes actual use) of excessively (and even catastrophically) destructive weapons, the tendency of nation-states to avoid cooperation and mutual accommodation, the tendency of nation-states (or factions within nation-states) to use war (and, otherwise, unspeakably dark-minded violence) as a method for achieving the goals of national and otherwise culturally idealized policies....” The list could be continued; it is long and somber. Every scenario of BAU (business-as-usual) leads to a dead end.

Yet our fate is not sealed. Unlike other species that reached a critical point of existence and succumbed, homo sapiens has a chance: it is a unique chance, for his is a unique situation. Other species went toward and into extinction through little or no fault of their own: the environment around them changed, or other species invaded their niche. Homo does not have more powerful species to contend with, but his environment is changing, and may do so irreversibly. The planetary environment is changing because homo is changing it. Homo the wise, the knower, is too smart for his own good. He is creating untenable conditions in the biosphere, and stressful and potentially catastrophic conditions in the sociosphere.

What makes homo create such conditions? Not his instincts: those are oriented toward individual and collective survival. But human instincts are no longer dominant: they have been overlaid by human reason that has the awesome freedom to ignore the basic instincts. It is the egoic, short-sighted rationality of modern man that guides his steps, it is what creates his values, governs his perceptions, and creates the complex superstructure proudly called modern civilization. This rationality is now testing the limits of the viability of our species.

The unique freedom of homo is also his unique salvation. For what has been repressed has not been lost; what is

now ignored is not beyond recovery. It is not raw instinct that we need to recover, for it alone is not sufficient to turn around the current rush toward unviability and extinction. Deep insight welling from the most basic instincts of our species for individual and collective survival is what we need, for that alone can lead us to a civilization that is peaceful and sustainable—to a condition that is truly viable.

Deep insight is our most reliable remedy, for it is the purest contact we can have with reality—contact uncorrupted by pretension and unadorned by sophistry. Were it not for the emergence of such insight at crucial epochs in our history, we would not be here today. But in our history such insight has emerged again and again, and so we are here today. And because it is emerging again today, we have a chance of being here tomorrow.

The insight the voice expresses in this book is that we are not only threatened; we can also be saved. The threats come from our egoic separateness, and the salvation from the rediscovery of our unity: the unity that is prior to all other facts and considerations. It is there: it is a fact. Unfortunately for us, it is a nearly forgotten fact. But, fortunately, it is a fact that can be, and is now being, recalled and rediscovered. It is recalled by spiritual masters such as Adi Da, and rediscovered by front-line thinkers and scientists among whom I aspire to be included.

Particles are entangled—nonlocally connected—with each other throughout space: theirs is a prior unity that is never repressed. Living things of all kinds are nonlocally connected throughout the biosphere; theirs is a subtle connection that is real although it has been only recently discovered. So-called primitive people, too, are nonlocally—telepathically—connected with one another, with their homeland, and with their environment, as anthropologists have found. They did not repress their prior unity. But modern man, homo the knower, homo the wise, did repress the

recognition of his prior unity and then, emboldened by his misguided rationality, denied its very existence. We are now witnessing the consequences: allegiances fragmented into “my country” and “my company” and “others”; nature over-exploited and despoiled, and thousands of millions pressed into deep and seemingly hopeless poverty.

Return to unity—to seamless wholeness, as in the legendary paradisiacal state. Utopia? No: the uncompromising requirement of homo’s physical, biological, and socio-psychological survival. Will this requirement be met? Time will tell, and it will not be long before it tells.

I strongly believe that the answer will be yes. We are not alone. Not only are we not alone in the universe—for there is an overwhelming probability that many civilizations exist on some of the innumerable planets of this and billions of other galaxies—we are not alone because there are unseen yet now increasingly manifest forces guiding our destiny. The evidence speaks loud and clear. Voices of true reason rise, a new spirituality evolves, a higher frequency of radiation emerges on the planet. The insight to which Adi Da gives voice is the same insight that is dawning on increasing numbers of people: a decade or two ago thousands, now millions.

The transformation of the human species has begun. A new epidemic is spreading among us: more and more people are infected by the recognition of our unity. The fragmentation of human communities, the separation of man and nature, were but an interlude in human history; and that interlude is now coming to a close. We are recovering our unity not by returning to a prior culture and consciousness, but by moving beyond the fragmented, egoic civilization that dominated humankind for the past two centuries—moving toward a cooperative world that could be, and should be, initiated by the worldwide consultation of people representing no interest other than that of the species itself. The establishment of a Global Cooperative Forum for this purpose is

at the heart of Adi Da's calling in this book. As he writes, "rather than playing the global competition-game to its terrible end, . . . there must be the establishment of a true Global Cooperative Forum, based on the working-presumption and enactment of prior unity—and, thus and thereby, the globally-extended establishment of a no-nonsense, getting-down-to-business disposition and practice in humankind at large. And, in this Global Cooperative Forum . . . , everyone will—and, indeed, must—focus on the genuine necessary issues that everyone has in common."

It is high time to move on: the hour of decision approaches. If a critical mass among us recovers the lived experience and attains the felt realization of our prior unity, we shall take action, and can await the hour of decision with confidence. The spread of messages coming from the deepest intuitions of which our species is capable is both the means of achieving this paramount condition, and an indication that achieving it is not a question of serendipity, but the fulfillment of the destiny of humankind: the destiny of accomplishing the further evolution of the spirit, mind, and consciousness that is both the blessing and privilege of our species, and its ineluctable responsibility to safeguard and evolve for the benefit of all things that inhabit the Earth, our precious home in the universe. ■

March 2007

Note on the Third Edition of *Not-Two Is Peace*

The third edition of *Not-Two Is Peace* expands upon the second edition (published in 2007) and is organized in three main sections.

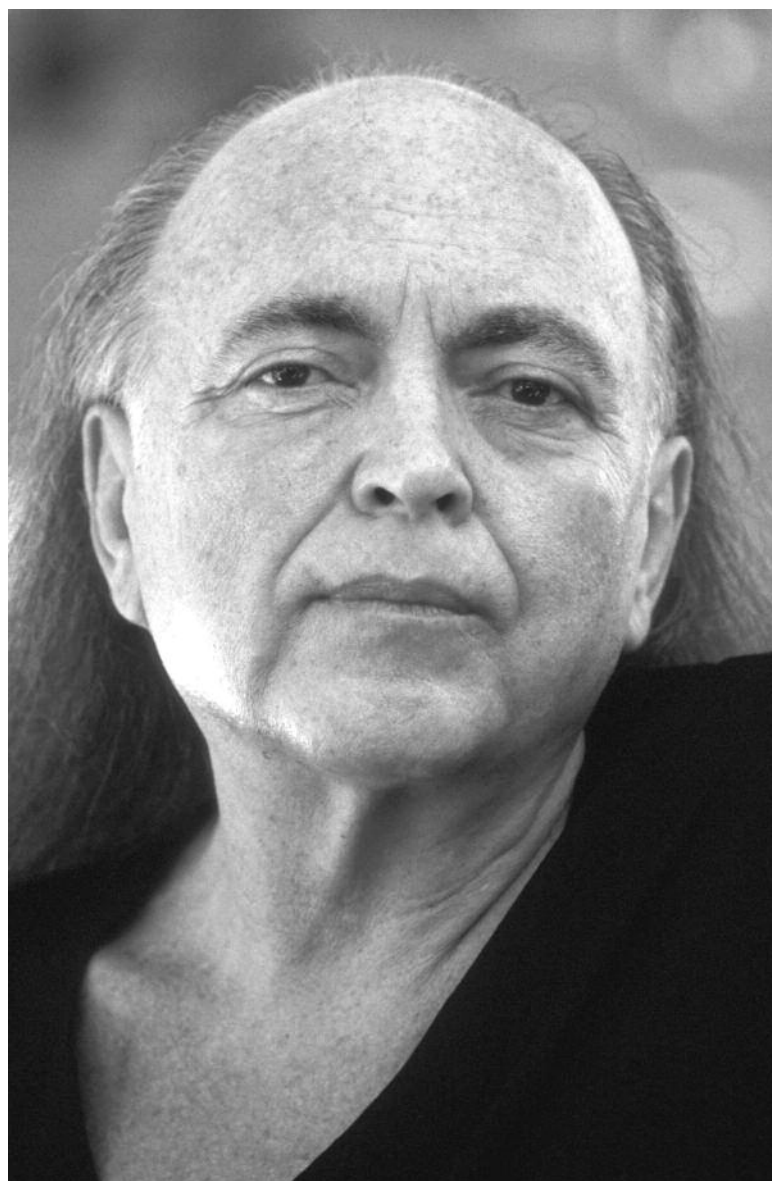
Part One, which is new in this edition, comprises seven sets of “Principles”, or summary points, formulated by Adi Da. These Principles are Adi Da’s summary of many crucial points regarding the current state of the world and the characteristics of the Global Cooperative Forum he describes. In these Principles, which are a microcosm of *Not-Two Is Peace*, Adi Da speaks in direct, uncompromising language about the perilous predicament of humankind and what must now change.

Part Two consists of essays in which Adi Da elaborates on and further contextualizes many of the points made in the Principles. Approximately half of the essays in this section are new in this edition.

Part Three is devoted to essays (most of which are new in this edition) on the root-nature of Reality, and, thus, on the ultimate meaning and significance of “prior unity” and “Not-Two”.

The Epilogue, “I Am Here To Awaken A Bright New Age of Global Humankind”, is Adi Da’s extraordinary vision of a new civilization on Earth, founded in prior unity.

Final Word, added just before going to press, was spoken by Adi Da hours before he suddenly departed from the body, on November 27, 2008. ■



Not - Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da

PART ONE

Principles Regarding
A Global Cooperative Forum

INTRODUCTION TO PART ONE

Adi Da's Vision of a Global Cooperative Forum

It is now common knowledge that the Earth-system is fast deteriorating into a degraded and unsustainable condition from which there may soon be no going back. The human world is threatened by an ever-widening gap between the rich and the poor, unbridled exploitation of resources, an energy crisis, food shortages, overpopulation, and increasing areas of social breakdown, political oppression, and armed struggle.

In the face of all this, the global human system is becoming dysfunctional—incapable of managing itself to establish and maintain integrity. Human society is a chaos of separate institutions, both public and private (nation-states, ethnic and religious groupings, intergovernmental organizations, civil society organizations, multi-national corporations), all doing their own managing in their own jurisdictions, with only partial reference (if any reference at all) to the interdependence of the whole. The result is the growing imbalance and conflict that threatens to become terminal for humankind and the Earth.

In this book, the World-Friend, Adi Da, speaks to this situation with a passionate calling for global change in the form of the “Global Cooperative Forum”, a unique global institution founded in the inherent truth of prior unity.

The Origin of Adi Da's Call for the Global Cooperative Forum

In the course of the Kosovo war in 1999, an individual who was working on the refugee commission of the United Nations asked Adi Da if he would write an open letter to the human family about the urgent issues facing humankind.

Adi Da immediately did so, and his passionate statement was published, and also privately conveyed to individuals in positions of influence. That “open letter” was an early version of what would later be elaborated in *Not-Two Is Peace*. Adi Da was calling for humanity to abandon its “tribal” conflicts and “lose face”, meaning to be seen with all one’s limitations exposed, without the apparent protection of a powerful or influential image. Only by “losing face”, Adi Da was saying, could humanity move forward together on the basis of genuine moral authority. He was calling for human beings to deal with all global issues on the basis of recognizing the prior unity in which everything is inherently connected, rather than separately destroying the possibility of civilized life on the planet. And to establish and maintain this transformation, Adi Da emphasized the necessity for a new structure of human cooperative order, in the form of a Global Cooperative Forum—“based upon the working-principle of the prior unity of all of humankind”.

Human beings must accept, with humility, that their rightful position (and that of every one) in the naturally indivisible world-family of Earthkind (including humankind) is not the “ego-place” of prior dis-unity (and, thus, of separateness, separativeness, domination, and control), but the “heart-place” of prior unity (and, thus, of ego-transcending cooperation and tolerance). . . .

Indeed, this Call to Right Life and Peace is a great and absolute moral Law, which I have Epitomized in the Formula $C + T = P$, or “Cooperation + Tolerance = Peace”.

It is absolutely essential that the universal collective of humankind formally embrace and really enact this universal moral disposition.

—Adi Da, *Not-Two Is Peace*

Key Term: “Prior Unity”

(as used in *Not-Two Is Peace*)

To rightly appreciate the book *Not-Two Is Peace*, and Adi Da’s vision of a Global Cooperative Forum, it is important to understand what he means by the term “prior unity”. By “prior”, he does not mean “previous”. He is not pointing to some past “golden age” of unity on Earth. Rather, Adi Da is speaking of the inherent, or “a priori”, unity of existence—the primal, irreducible state of being in which the world and all things continually arise and pass away. This original state of being, is, by its very nature, one and indivisible, regardless of the apparently separate happenings that arise within it. We can understand this by looking at the ocean, which is a single body of water supporting an ever-changing pattern of individual waves.

Prior unity, in this sense, is reflected in every dimension of the world and of the human being. For over one hundred years, physicists have been demonstrating, in ever more sophisticated ways, that so-called “matter” is a unified continuum of energy, not merely an assembly of separate particles. At the same time, biologists have shown that the genetic structure of the human being is almost exactly identical throughout the entire human species, and that the apparent differences between the world’s races are very superficial.

Adi Da is saying that a clear awareness of the truth of prior unity enables intelligent collective action—action that starts from the working principle that prior unity is already so, rather than action that simply “works toward”, or struggles to establish, unity. In other words, he is saying that the “real” or “realistic” politics of our time must come from understanding, and acting in accordance with, how things really are.

But, as Adi Da points out, there is an immediate obstacle to such intelligent action, and that obstacle is “ego”, or “egoity”. What does he mean by ego? He means the false assumption that separateness is the case, and acting on that basis. Ego, makes, or is, “two-ness”—the sense of “self” versus “other”. Adi Da places “self” in quotation marks throughout *Not-Two Is Peace*, indicating that the separate “self”, while constantly presumed, has no real existence. Human society is based on ego, or “two”—the subject and the object. Prior unity is “Not-Two”. And “Not-Two” is peace. ■

What the Global Cooperative Forum Would Do

How is the Global Cooperative Forum to be actualized? How do we get there? What would prior unity look like in actual practice, as the basis not merely of one's personal life but of collective human living? In section II, "On The Necessity To Give Institutional Form To The Principle of Prior Unity", Adi Da elaborates on this vision.

A Global Cooperative Forum, founded on the principle of prior unity, would address, on behalf of all the people of the world, all the crucial issues that humankind has in common. Adi Da introduces the term "everybody-all-at-once" to express the simultaneity and unique force potential in humankind when it wakes up and becomes aware of itself as one family, one collective, even one "system", existing in unity with, and responsible for, the entire Earth-system.

Such a Global Cooperative Forum would provide an institutional structure capable of bringing to life the principle of prior unity, and, thus, restoring to the Earth-system (both human and non-human) its inherent capability to self-correct and self-organize. In summary, the Global Cooperative Forum would regenerate and maintain the integrity of the Earth-system at all levels through a global cooperative process of self-governance on the part of the people of the world.

How the Global Cooperative Forum would function is, to some degree, suggested in the Principles given by Adi Da in Part One (and in *Not-Two Is Peace* as a whole), but *Not-Two Is Peace* is fundamentally a blueprint that must be fleshed out by a "morally-enlightened" leadership composed of individuals who carry no baggage of self-imagery or "tribal" agenda and are thus capable of representing "everybody-all-at-once".

Key Term: “Tribalism”

(as used in *Not-Two Is Peace*)

When Adi Da uses the terms “tribal” and “tribalism”, he is referring to ego in its collective form. He notes that human societies do not operate on the assumption that human beings are all basically the same. Rather, human societies operate based on what he calls “the presumption of ‘difference’”, or the notion of “us” and “them”. Identifying with one’s local grouping, or groupings—be it village, clan, town, religion, political party, nation-state, and so on—has an enormous amount to do with how human beings think and act. There is an instinctive assumption that those who are not part of “our group” are “foreign” or “alien”. These are key words in the common psyche and run through our social and political language.

Adi Da refers to the psychology of identifying with one’s own group first, over against other groups, as “tribalism”. He is not thereby criticizing the positive bonding between individuals in any human grouping, but pointing to the reflex of separativeness. It is said in the ancient Upanishads of India, “Wherever there is an ‘other’, fear arises.” What is true in the individual case is true also with collectives. The fear of the “other” is the age-old root of human conflict, and, when extended collectively, is the root of war.

It is obvious to all who face the facts, that, at this critical point in human history, “tribalism” has been pushed to terrible, and potentially terminal, lengths. Earth-systems are breaking down, and the social, economic, and political order is under severe stress in many parts of the world. The nation-states—and the various associations of nation-states—are inadequate to deal with the urgent global realities, which cross all borders. A new human process that gives form and life to the fact of prior unity is urgently required. ■

Adi Da points out that no global organization presently is equipped to deal with the complexity of the world situation, in a way that accounts for the whole, because of the prevailing paradigm—which is that of separate interests negotiating toward settlements that are most advantageous for themselves. The global good (both human and non-human) is thereby subordinated to the aims of the separate interests.

In the current world, human beings are simply suffering this situation, or exploiting it, or both. Therefore, a shift of consciousness is essential, from the mind of “tribalism” to taking responsibility for the whole. A new global institution needs to emerge—one which genuinely represents humankind altogether, or “everybody-all-at-once”, and, thus, empowers the human population as a totality.

Such a forum would allow humankind to become conscious of itself as one great coherent force—the only force capable of requiring and implementing systemic change that takes all factors into account. The purpose of the Global Cooperative Forum is to create the context for a new cooperatively-based global civilization to emerge, rather than the current “non-civilization” that is being imposed worldwide by exploitative, consumer-driven economics and related military agendas.

The Modus Operandi of the Global Cooperative Forum

The Global Cooperative Forum would be a form of global representative governance, in which each and every representative would be representing humankind as a whole, rather than only a part of the whole, or an aspect of the whole. Thus, there would be no “flags” or labels or self-imagery or separative agendas introduced by the representatives. Every participating representative in the Global Cooperative Forum would set aside his or her personal

national, religious, ethnic, or other forms of identity, and merely be there as a human being representing all of humankind. (This is not to deny the validity and natural expression of these forms of identity, but only to indicate that the advocacy of personal or tribal identity has no place in the workings of the Global Cooperative Forum.) Likewise, the equality of all representatives would be presumed, rather than any hierarchy of status.

The basis for discussions would be the “working-presumption of prior unity”, meaning that the orientation would not be a seeking for solutions, but, rather, a disposition of enabling solutions that work in the context of the whole. In other words, it would be a matter of allowing the reality of prior unity to emerge, rather than to continue obstructing it.

However, it is not going to work to merely “inject” the working-presumption of prior unity into this or that circumstance. The chronically leaky global boat will not be made seaworthy by patching it up here and there. For the working-presumption of prior unity to be truly effective, it would have to become the governing principle of global affairs as a whole. This is the task of the Global Cooperative Forum. ■

Principles Regarding A Global Cooperative Forum

I.

On The Dangers of The Old “Tribalisms”, and The Necessity For A Global Cooperative Forum Based On The Prior Unity of Humankind

- 1.1 The old moral, social, and political order of humankind is now dead.
- 1.2 This is the moment when it will be decided what the future is going to be.
- 1.3 The future is either going to be catastrophic disaster, or it is going to be the turnabout moment in human history, in which humankind will step out of its dark ages of “tribalism” into a new mode of human cooperative order.
- 1.4 This next handful of years is the period in which this choice has to be animated, one way or the other.
- 1.5 All generations now alive will have to make things right, or everything is lost.
- 1.6 The old civilization is about “tribalism”. The new politics is about the civilization of “humankind-as-a-whole”, and only this has the potential for a viable human future. Humankind cannot survive a “tribal” world.

- 1.7 Starting in the nineteenth century and through the twentieth century, all the “tribes” found themselves face to face—and terrible wars, using the means of industrial civilization, have been the consequence.
- 1.8 At the same time, there are all the other effects of humankind’s impact on the Earth—from global warming to migrations, urban chaos, shortage of crucial resources, disease, and poverty.
- 1.9 At present, most of the energy of humankind is going into industrial-age warrior conflicts rather than addressing urgent global realities.
- 1.10 Wise leadership is essential for humanity now. The necessity is for those who have the clarity to see what is going on, and who know what to do about it, to get the support of the human populations.
- 1.11 The kind of leadership needed begins with disciplined individuals who are responsibly managing their own lives, rather than merely going along with the consumerism of conventional society.
- 1.12 The modern “everyman” of consumer society is a propagandized individual, participating in illusions and, effectively, self-destructing.
- 1.13 The modern “everyman” is being created by the power system of the world, because it is in the interests of that power system for there to be consumer egos who are “self”-involved, “self”-seeking, and stupefied.

- 1.14 Generally speaking, politicians have to stay identified with the common mind and common illusions. But it is too late for that. The world cannot afford leaders who are deluded by the old patterns of culture and of mind.
- 1.15 If the global chaos that is now happening is not re-organized by the force of truth, it is going to be done by other means—including totalitarian and dark materialistic means.
- 1.16 Humankind now needs to choose its collective survival and well-being in the real world, rather than determining its politics based on old mythologies.
- 1.17 There has to be a global understanding that world peace requires stepping beyond both religious mythologies and secular ideologies.
- 1.18 The old “tribal” mythologies may touch upon Reality and the Absolute, but they are also human inventions—and their exclusivist and absolutist claims must now be relinquished.
- 1.19 If there is not this relinquishment, there is going to be nothing but disaster, created by the psychotic struggle for one or the other to be the winner.
- 1.20 History is filled with the destruction of past cultural monuments and temples, and the conquering of homelands. But industrial-age “tribal” wars cannot reclaim what has been lost. Rather, they threaten to bring an end to everything.

- 1.21 The idea behind nuclear weapons is the idea of total war. Total war is not about conflicts based on confrontations between the armies of the warring states. Total war is about a practice of war in which the people are the target.
- 1.22 Total war is an obscenity. It is evil. Total war would destroy the people, and it would destroy everything—for a political advantage.
- 1.23 The seed, or root, of the idea of total war is the commitment to global dominance. Total war has no function except for a nation-state, or an alliance of nation-states, that is interested in global dominance.
- 1.24 This kind of warfare has become global policy in the course of the twentieth century, and now into the twenty-first century.
- 1.25 Total war is absolutely unacceptable, and so the current warlike posturing must stop. It is on the verge of producing its ultimate catastrophe.
- 1.26 It is not that this or that nation-state should not have nuclear weapons. Absolutely no state and nobody should have nuclear weapons.
- 1.27 There needs to be an immediate intervention on behalf of humankind to eliminate all nuclear weapons and to establish a working process for settling issues.
- 1.28 At present, a culture of total war, a culture of death, is ruling, while the people are engrossed in consumerism.

- 1.29 The only power on Earth that can stop the trend toward total war is the power of the human population declaring it will not cooperate with this nihilistic culture of total war and the ideologies of total dominance.
- 1.30 In the present day, declarations of independent nation-states based on ethnic and religious traditions are creating huge problems. Previous larger confederacies are breaking down.
- 1.31 This trend is all about “tribalization”, setting up absolute pockets of power—based on the mythologies of the past, the traditions of the past, the separateness of geographical zones, the separateness of particular classes or races of people.
- 1.32 This disastrous fragmentation of humanity has to stop. What is needed is exactly the opposite of that.
- 1.33 The absolutization of “tribal” minds is the happening of the human race in this moment, and this is exactly what must be transcended. That requires a new kind of political orientation.
- 1.34 Right leadership, disposed toward global cooperation—based on a comprehension of the inherent and always prior unity of humankind and the total Earth-system—is now needed.
- 1.35 What needs to be supported everywhere is cooperative, participatory existence for the entire human population globally—and the establishment of a Global Cooperative Forum to express and implement that reality.

- 1.36 A Global Cooperative Forum representing humankind as a whole would operate based on the principle of “prior unity”—meaning an acknowledgement of the fundamental unity of humanity and of all existence.
- 1.37 The human family would be represented at a Global Cooperative Forum by morally-enlightened leaders capable of moving the world population into a separatism-transcending view, and, thus, into modes of cooperation.
- 1.38 On the basis of the working-presumption of prior unity, such a Global Cooperative Forum would deal with all the urgent issues that humankind has in common.
- 1.39 There are, at the present time, nation-states, but nation-states would need to allow and cooperate with the Global Cooperative Forum that represents humankind as a whole. That is the only politics that is viable for humankind now.
- 1.40 The nation-state configuration of the world is a leftover of the “tribal” past, in which larger regions of humanity were separated from the others and, generally, just kept their distance from one another.
- 1.41 Representatives of the nation-states getting together as the means of creating global order is not working. The “multiple-flags” model for global discourse represents the old “tribal” orientation, which now needs to be abandoned and replaced by a global cooperative.

- 1.42 Within a global cooperative there would be certain multiplicities of difference. Those differences should be largely cultural—simply part of the texture of humankind—and there should no longer be any effort to establish certain human groups as separate absolutes.
- 1.43 The principle of the Global Cooperative Forum is that the prior unity of everybody-all-at-once must become the basis of global politics.
- 1.44 The purpose of the Global Cooperative Forum is to ensure that the totality of humankind, or everybody-all-at-once, is participating in a global political reality, and demonstrating the self-organizing means for making it right and keeping it right.
- 1.45 Presently, the powers of the separate nation-state are being used to control populations all over the world.
- 1.46 The power of industry and money has actually become senior to the power of governments, and is now controlling the entire world.
- 1.47 The only power that can deal with these powers that are on the verge of destroying the Earth-world is everybody-all-at-once—meaning not merely mob power, but a new cooperative system for dealing with issues.
- 1.48 The efforts of separate nation-states and vested interests to control the people are not going to work forever. Sooner or later, the global population is going to demand a cooperative, benign situation.

- 1.49 That is why there needs to be a Global Cooperative Forum, in which all of humankind participates through right representation.
- 1.50 Such a Global Cooperative Forum would not be subordinate to a “tribalization” program imposed by nation-states, but would inform all of the existing political entities benignly and cooperatively.
- 1.51 Humankind has got to get down to its own business and choose itself—and the Global Cooperative Forum is the means to do that.
- 1.52 Humankind needs to be relieved of the burden of its past, and step beyond its past, like a butterfly out of a cocoon, or like a snake shedding its skin.
- 1.53 The self-ordering system of humankind must be free to put itself in order. Humankind will self-organize itself if it is free to do so, and it must no longer be prohibited from so doing by the separatist factionalisms of the “tribal” mind.
- 1.54 “Not-two” is peace. “Not-two” is prior unity. Conversely, “two” is separateness, prior dis-unity, “difference”, otherness, competitiveness, opposition, confrontation, chaos, and war.
- 1.55 In the “room” of humankind as a whole, the “room” of everybody-all-at-once, there is no “two”—there are no “flags”, no religions, and there is no “self”-imagery that may be exclusively asserted. Rather, humankind must simply represent itself, and get together to create a new global domain for human existence. This is the great project.

On The Necessity To Give Institutional Form To The Principle of Prior Unity

- 2.1 Virtually every kind of human collective—a household, a family, a village, a county, and so on—is made subject to agreements, limits, laws, rules, and means of keeping it straight, productive, and positive.
- 2.2 The totality of the human world is an exception to this. Humankind as a whole is not managing itself. Instead, it is managing all of its separate, “tribalized” elements. There is no instrument of order applied to the whole.
- 2.3 This is because another principle has been traditionally presumed about how the human totality is supposed to work—the principle of competition, involving warfare, mutual struggle, and dominance of one over another.
- 2.4 The notion that everything outside of one’s own territory is a kind of wilderness is the traditional idea at the root of this situation.
- 2.5 This presumption about “out there” being a wilderness, and a place where you cannot and should not go, is the mythology that is now being applied by human beings relative to the totality of the Earth-world.

- 2.6 Because the Earth-world (as a whole) is presumed to be a wilderness, it is also presumed that human beings are not responsible for the Earth-world, but are simply to avoid that wilderness.
- 2.7 The Earth-world can no longer properly be thought of as a wilderness. It is more like your local village or town or county or nation-state. It is a domain of necessary human responsibility.
- 2.8 The totality of humankind is intrinsically a unity. And that prior unity must be institutionalized as a cooperative of self-managing human responsibility, like any other area of human concern or enterprise.
- 2.9 At present, the voice for changing the world is a fractioned voice, coming from multiple individuals and civil-society organizations—all speaking of the necessary changes as something that will occur in the future.
- 2.10 It is in the interest of the institutionalized forces that are in power to keep the voices that want a world of peace and unity separate, weak, and vulnerable.
- 2.11 NGOs* are tending to function within the institutionalized power-structure of global “tribalism”. They must, instead, become part of the global strength of everybody-all-at-once.
- 2.12 The Global Cooperative Forum would institutionalize a non-“tribal” world of prior unity that is in the interest of everybody-all-at-once.

* “Non-governmental organizations”—organizations created by private individuals or groups who do not represent any particular government.

On The Necessity To Give Institutional Form
To The Principle of Prior Unity

- 2.13 The Global Cooperative Forum must be a functioning, systematic, institutional presence. It must not be reduced to a mere idea, which all kinds of separate parties can vouch for, saying they stand for that, too.
- 2.14 Mere ideas are not going to create an institution based on prior unity. The Global Cooperative Forum must be created by everybody—not everybody-one-at-a-time, but everybody-all-at-once.
- 2.15 There is terrific political resistance to the notion of a true global cooperative. However, what must be understood is that a true global cooperative order is not a globally-extended super-state (which would be a kind of totalitarian power), but a global cooperative order in which all freely participate.
- 2.16 The globally-extended super-state is what the big warrior-states are moving toward. They are looking for there to be a winner that can control the world in a totalitarian manner.
- 2.17 This absolutely must not be allowed.
- 2.18 The means to bring about the Global Cooperative Forum is not some council of highly-placed morally-enlightened individuals merely making a proposition to everybody that this is necessary.
- 2.19 The role of the initial council must be to accomplish the connecting with the human totality.
- 2.20 Without that participation of the world population, the Global Cooperative Forum would be just another group of highly-placed people communicating high-minded notions and struggling to achieve them. It would be back to the same old process.

- 2.21 The initial leadership of the Global Cooperative Forum will come from individuals who are disillusioned with power, and who see that the current efforts to improve the situation of humanity are not sufficient to transform the whole.
- 2.22 If the initial council knows how to make the connections, and does so, and establishes right representation for the global population, then the Global Cooperative Forum will emerge virtually out of the woodwork.
- 2.23 It is essential to fully connect the nearly seven billion people to a process. That means that the total human collective, or everybody-all-at-once, must become conscious of itself.
- 2.24 Everybody-all-at-once must be communicated with by the initial council, and enabled to make itself known.
- 2.25 Everybody-all-at-once must be able to require that it be heard and that its requirements be acted upon in every positive sense.
- 2.26 This is the happening that is not in the works. Making the connection to the nearly seven billion people has never been done.
- 2.27 The Global Cooperative Forum is the institutionalized face for the nearly-seven-billion to manage itself.
- 2.28 The initial council is needed first. That council defines the issues and also organizes all the means of connectedness to the human totality. Then an effective, participatory process of global dialogue can begin.

- 2.29 The Internet would be the necessary means of this connectedness.
- 2.30 The human population would need to be able to be tuned into the Global Cooperative Forum websites every day, and then—having an organized, manageable circumstance for communication—to be getting down to business.
- 2.31 It would have to be determined how the Global Cooperative Forum needs to be fashioned in order to manage each of the large issues that humankind as a whole must address.
- 2.32 Each of the primary issues that need to be dealt with would have to be outlined, including the agreements that need to be made.
- 2.33 This mobilizing of the human population is not some strange revolutionary happening. It is an orderly process of getting down to business. And there is no instrument for it now, nor even the consciousness that there should be an instrument for it.
- 2.34 That is what the Global Cooperative Forum is about—a completely different, unique, awakened orientation, the orientation of prior unity rather than everything else.
- 2.35 To establish the Global Cooperative Forum, “pure warriors” are what is needed—those who will bring the Truth of prior unity into the domain of humankind, where Truth has never really taken hold.

- 2.36 It is not possible to “get to” the point of unity in the human world. You have to begin with it, and then the process covers everything.
- 2.37 In the domain of the human collective as a totality, it is about a Global Cooperative Forum operating on the basis of the working-presumption of prior unity—which is an entirely different way for humankind to self-govern itself, never done before because humankind has been divided into countless individuals and nation-states, or “tribes”.
- 2.38 The “tribes” still exist. The mode of the “tribal” mind still exists. But the “tribes” are also all defeating one another. The “tribalized” world now exists only in a kind of ashen state and has shown itself to be completely and obviously unworkable.
- 2.39 Something can and must replace the “tribalized” world—something that is authentic at the root, and something that can take responsibility for the governing of human affairs, take responsibility for the context of human life and engineer the new, rather than struggle with the old.
- 2.40 Prior unity is always already the case, and the old now is finished. If it is understood that what was is finished, great clarity can awaken.
- 2.41 This is the “ground zero” moment of human history, but not merely referring to the empty pit in New York. The whole world is at ground zero now. The entire basis for positive human civilization has been totally destroyed.

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- 2.42 Prior unity then can be the basis for the establishing of an entirely new mode of human civilization, the human civilization not of “tribes”, but of the human totality.
- 2.43 Great energy for what needs to be accomplished resides in the generation now coming to adult maturity, whose vitality and mutual connectedness and impulse toward rightness need to be brought to bear in the big picture happening all over the world.

On Competition, Prior Unity, and Self-Management

- 3.1 The current situation is one of global competition relative to the acquisition of goods and competition for power.
- 3.2 There is no control over the excesses of competition, no force that speaks for the whole and subordinates all to the good of the whole.
- 3.3 This lack of control over competition is affecting not only the environment but every level of human life.
- 3.4 There is no over-arching principle that would act as a discipline so that the will to consumption and the activities of consumers are prevented from destroying the very system on which everybody is depending for life.
- 3.5 The supposed purpose of competitiveness—to get to the point where things will eventually be made lawful and sustainable—is being idealized. Excesses are permitted in the meantime everywhere.
- 3.6 In certain contexts, competition has a lawful place, and is virtually harmless relative to the great systems on which life depends—for example in sporting events, which are a way of people exceeding themselves and developing creative intentions.

- 3.7 The only right competition is one that occurs in a context of prior unity. Now all competition is happening in a circumstance of presumed dis-unity.
- 3.8 Consumerism is the society of systems-in-competition. The consumers in one “tribe” or other are looking to be big consumers exploiting the others.
- 3.9 The rulers get to consume. The defeated, or the subordinates, get to live in poverty, or with little.
- 3.10 The current situation in the world is that everyone wants to live the “good life” and be super-consumers. That is simply not possible. The Earth-world cannot sustain it.
- 3.11 Governments are afraid to limit the economic process to control pollution and environmental damage. They have no accountability relative to these things.
- 3.12 During the American Revolution, there was the cry that taxation without representation was tyranny. This should now be a global outcry. Governments everywhere are taxing people, and they are not rightly representing the interests of the people.
- 3.13 The exploitation of resources and means by corporations that are essentially independent of accountability is part of what is wrong.
- 3.14 Governments have the responsibility to maintain a viable global circumstance for human life, including business. But all things have to be happening in a system in which the integrity is protected, so that excesses will not destroy the system.

- 3.15 There needs to be a global cooperative means whereby transitions are made in all kinds of areas of industry, government, and so on. Resources from each mode of happening would be put into a process for research and development, creating new methods and means of approach.
- 3.16 All of it requires one thing: the principle of prior unity institutionalized through a Global Cooperative Forum. That would be the means for addressing all issues in a systems-based manner. Until that exists, no issues are going to be systematically addressed.
- 3.17 Every kind of system within the total global system has the same requirement—to be functioning on the basis of prior unity and enacting that through the discipline of self-management.
- 3.18 Every kind of problem in the human domain can be analyzed exactly in these terms: prior unity and self-management.
- 3.19 For corporations and governments, this means systematizing their own process in association with all other processes and the global whole, based on the principle of prior unity.
- 3.20 A right understanding of how to live in accordance with this principle, enacted as self-management, is the essence and the life-application of wisdom.
- 3.21 This is what is absent in the world—people are being propagandized to presume competitiveness, mutual opposition, and difference.

- 3.22 Prior unity and self-management must coincide with one another—one cannot merely communicate the idea of prior unity and have it change anything, any more than one can give speeches about stopping global warming and get a result.
- 3.23 So the principle of prior unity must have governing force. It must be a literal control over the system. It must take the “stave” out of the “wheels” of the system to generate the results that are intended or desired from the big-picture perspective.
- 3.24 When you eliminate the input, or “stave”, that is creating chaos, then the system re-unifies the Earth-world, doing what it needs to restore its balance. This means that various kinds of input that are creating chaos or dis-unity in the Earth-domain have to be eliminated by responsible choices on the part of the human collective.
- 3.25 Everything that human beings do should have a focus in this Global Cooperative Forum, including every kind of industry and government. Everything will then be interconnected, and there will be a systems method for dealing with the global system altogether.
- 3.26 It would be a principled process—not merely a power-game played between competing factions. Competition and mutual opposition would be brought into order by this larger-systems means, which must be institutionalized, and, thus, be in a position to control the excesses.
- 3.27 There is a Universal Conscious Force That Is Indivisible, egoless, Acausal, and Absolute. And everything is arising as an apparent modification of That.

- 3.28 Reality Itself Is a Prior Unity. Therefore, everything that is arising is part of a prior unity. It is not just that things are connected to one another in a unified sense. Everything is arising in That Which Is Indivisible and Self-Evidently Divine.
- 3.29 This is a Spiritual matter, not a religious matter. It is a profoundly human matter, not a subject for disputes or “tribal” differences. That Which Is One and Self-Evidently Divine Transcends all religions, all differences. And “It” is not Itself “different” from anything.
- 3.30 At present, people do not understand the principle of prior unity as being the principle of Reality Itself, and, therefore, All-Pervading. And, so, it is essential to educate people about prior unity as being intrinsic to Reality Itself, and, therefore, the real picture everywhere.
- 3.31 On that basis, self-management can be introduced—individually, and in all modes of complex association, or collectivity.

IV.

On Globalizing Humankind On A Cooperative Basis

- 4.1 The globalization of industrial society has worked to a certain degree up until now, but serious global imbalances have been the result. Further globalization of industrial society will only increase the toxification of the environment and make further chaos out of human existence.
- 4.2 Industrialized productivity throws waste products into the air and the entire environment, contributing to global warming and disastrous effects of all kinds.
- 4.3 And, so, humankind must be globalized by making all aspects of human life into something associated with a cooperative.
- 4.4 For example, cooperative food production would replace the effort to give the world population access to the global industrial society's food production means.
- 4.5 At present, relative to food production, there is the grossest exploitation of non-humans by the methods of industrialization. It is the same with land, which is being destroyed by the mono-culture of industrialized farming.

- 4.6 One purpose of the Global Cooperative Forum would be to unlink people from exclusive dependency on the methods of industrialization. A Global Cooperative Forum would see to it that natural resources are cooperatively managed at the local level and at every level.
- 4.7 All resources ultimately belong to Earth itself. They are the province of everybody-all-at-once, and not for any separate entity within the whole to exploit and own.
- 4.8 A global cooperative endeavor that produces the means of survival by making responsible and cooperative use of the Earth's resources needs to supersede the power politics of oil dependency.
- 4.9 Altogether, there are two now-global forms of dependency which must be gone beyond: dependency on fossil fuels and dependency on animal protein as food.
- 4.10 Both of these dependencies have broad political, social, and economic implications, and both are associated with conglomerates of corporate power which wield a great deal of influence.
- 4.11 Fossil fuels are already causing global warming and extreme weather, as well as negative effects on global economics and politics.
- 4.12 The "farming" of animals as food is also a major contributor to global warming—from the transmission of methane gas into the atmosphere (a natural by-product of the "farmed" animals themselves) and otherwise through use of fossil fuels in the industrialized production of animals as food.

- 4.13 Dependency on animal protein as food is also now beginning to be acknowledged as having a seriously negative effect on health.
- 4.14 Thus, the human world is being overwhelmed by its own waste and by the toxicity of what it is ingesting at every level, industrial to personal. That toxicity is at the root of the current world-situation—toxic energy-sources and toxic food-sources.
- 4.15 But it is not that industrialization, which is presently creating such destructive effects, should merely be treated as an enemy. There would always obviously be technological and science-based means required by the human collective.
- 4.16 Rather, existing patterns of industry should be converted and new industries made by re-tooling what is already there.
- 4.17 It is a matter of reorganizing what now exists in the form of the current corporations and adapting them to processes of manufacture that are life-positive and Earth-positive. This will necessarily involve addressing imbalances in the accumulation of wealth.
- 4.18 As soon as there is a class of wealth established in a culture, or a nation-state, or group of nation-states functioning together, the motives of greed, exclusivism, and “self”-protection begin to appear.
- 4.19 The power of wealth—extended through corporations, as well as through individuals—is used to acquire goods, power, and territory outside of the domain of the culture, or the nation-state, or the alliance of nation-states.

- 4.20 The situation has arisen that wealthy people, wealthy nation-states, and wealthy corporations everywhere are acquiring property and goods all over the world.
- 4.21 The power of wealth is upsetting the balance of how things were, and is having a dramatic effect on the global system.
- 4.22 And, so, there are not only military extensions of “tribalism”, there is also the “greed effect” (which may call on military means).
- 4.23 As long as there is global fragmentation, the power motives of wealth can exploit that fragmentation. On the other hand, a cooperative global system would prevent the exaggerated use of national, corporate, and personal wealth-power from creating an imbalance in the world.
- 4.24 The inclination to acquire wealth, and even the tendency toward greed, is not something itself that is going to disappear as a human characteristic. But a global cooperative system would manage itself to maintain integrity and avoid the dramatic conflicts that result from gross imbalances.
- 4.25 It is not about waiting for greedy powers to agree. Rather, they must be obliged by a system that enforces the prior unity of the whole.
- 4.26 The role of the Global Cooperative Forum is to replace the absence of systematic responsibility with the presence of systematic order and integrity—a system that is self-governing, self-organizing, self-correcting, and self-rightening.

- 4.27 The Global Cooperative Forum is “global-systems management”, to use a technical term. But it is also a very human mechanism, a cooperative mechanism. It gives the totality of humankind a means, not just a voice.
- 4.28 The Global Cooperative Forum is also the voice of the Earth-system as a whole.
- 4.29 The real purpose of the spreading of knowledge is to give the basis for cooperation and not merely the basis for power and exploitation.
- 4.30 The human world managed by a Global Cooperative Forum would be a fully participatory world—not a kind of totalitarian state, simply enforcing ideals and controls over people.
- 4.31 The Global Cooperative Forum should be a vehicle for the promotion and enactment of the universal re-bonding of humankind, through modes of mutual dependence and cooperation. That re-bonding will counteract the general tendency of ego-based civilization to establish a relationship of competition between individuals and between nation-states.
- 4.32 It is a matter of the human totality enacting the rulership of cooperation—not order for its own sake (because mere order can suppress cooperation), but a cooperative order, benignly maintained as an extension of everybody-all-at-once.
- 4.33 The Global Cooperative Forum is about everyone participating in a cooperative in which all are part of a process through their action that generates survivability and well-being for everybody from local to totality, and from totality to local.

- 4.34 When the old “tribal” mechanisms are superseded by the global cooperative whole, that transformation will change everything, including the whole complex of industry and productivity.
- 4.35 The “tribal” model is associated historically with persons in high places governing that “tribal” sphere. But, in the sphere of human activities that belong to the collective of the human totality, there are no “high persons”, because that is a “tribal” sign.
- 4.36 Thus, it is a false hope to expect a council of “high persons” is going to result in a right managing of humankind or of the interests of humankind.
- 4.37 In the Global Cooperative Forum, the gathering of representatives would not be “high persons”. They would have no status, no separate position. They could even put on same-colored clothing when they sit down in the same council together, to indicate that there are no distinctions.
- 4.38 There must be an entirely new structuring of the human domain, and also a process wherein that entirely new structure can actually be given birth.
- 4.39 The old order will insist on its own persistence. And, so, it is a matter of the old order getting up one morning and finding out that there is a Global Cooperative Forum instead.

V.

On Non-Cooperation With What Is Wrong and On Mobilizing The Human Totality Based On The Self-Evident Truth of Prior Unity

- 5.1 The Global Cooperative Forum would not be some kind of a global parliament coming up with ideas, and saying, “Would all you governments out there please respond?” and, “Would all you corporations please change your act?”
- 5.2 There is a global collapse happening, and it is not going to be stopped merely by education, or by appeals to people’s good nature, based on information only.
- 5.3 The Global Cooperative Forum has to have the means of the nearly seven billion people saying they insist on change.
- 5.4 The nearly seven billion can, on the one hand, cooperate with one another and engage in a global cooperative, and, on the other hand, they can practice non-cooperation with patterns and systems that are not serving human life and well-being. That capability to refuse to cooperate with the status quo is what gives the global collective its force.
- 5.5 If the human totality understood what the issues were, and organized itself to refuse to cooperate, refuse to buy, refuse to consume, relative to what is intrinsically and clearly wrong, then that is a means for change.

- 5.6 It is simply taking the power of the human totality and systematically applying it to its own business—it is not revolutionary and not intended in any kind of negative sense.
- 5.7 As fragmented cells or “tribes”, human beings do not have the power to change the human domain, but humankind as a totality has the power, and so humankind must assume the power that is intrinsic to itself.
- 5.8 It is not a matter of separate little movements attempting to change things, but one force of humankind functioning intercommunicatively and cooperatively, and taking action relative to what needs to be changed.
- 5.9 The method of collective non-cooperation is most effective if applied by total populations, and best applied by the totality of humankind.
- 5.10 In fact, the only way for non-violent non-cooperation not to end up being divisive is to begin with everybody-all-at-once.
- 5.11 If non-violent non-cooperation is only applied in certain zones of action, there are people on the “yes” side, and people on the “no” side, resulting in divisiveness that can be surrounded by a lot of violence, no matter how non-violent the original intention.
- 5.12 Non-violent initiatives in violent zones have to be truly protected by the larger environment of everybody-all-at-once. That is the force that undermines misuse of power everywhere, including violent power.

- 5.13 If the method of non-violent non-cooperation is applied at the scale of the totality of humankind, there is effectively no “other side”.
- 5.14 When the whole system is applying the principle of prior unity to itself, the outcome should be entirely positive, because the Earth-system, which is intrinsically a unity, is being restored to its integrity.
- 5.15 The Global Cooperative Forum is a new basis for politics, society, culture, economics, and the entire human process, but you cannot argue people into it.
- 5.16 If you had to argue nearly seven billion people into deciding to agree with prior unity and choose the Global Cooperative Forum, it would never be able to begin.
- 5.17 Prior unity, and the need to implement prior unity via a Global Cooperative Forum, must be presented as tacitly, self-evidently heart-true, and everyone’s participation is to be invited on that basis.
- 5.18 In fact, the Global Cooperative Forum begins in the instant of its being communicated to the human population. Everybody-all-at-once has the immediate ability to implement it, by virtue of everyone hearing the message and seeing the tacit obviousness of it.
- 5.19 The happening of Truth is not through the mind—it is at the heart. Truth is not a proposition argued over against other propositions. Truth is self-evident, because the heart authenticates it in the moment of reception.

- 5.20 Truth is an embrace, just as love is. You do not get argued into love. It is self-evidently right.
- 5.21 One responds to truth as one does to love, simply through recognizing it. It is not about argument, not about the domain of mind, or of opposites.
- 5.22 That is how the Global Cooperative Forum will come about. It will happen with everybody-all-at-once, because it is right. It is true, it is so. There is no argument either for or against it. It is simply self-evidently true—immediately, on the moment of its presentation.
- 5.23 Merely to create another NGO, or some kind of entity that is going to try and convince everybody through argument—or, essentially, the play of opposition—to join a Global Cooperative Forum is never going to work. It will just be another piece of the “tribal” world.
- 5.24 Prior unity is not a union of many. Prior unity is an intrinsic unity in which there is no separateness, no “difference”, no otherness, no opposition, no duality. It is one.
- 5.25 The working-presumption of prior unity can, therefore, address anything—and self-organize it, straighten it, make it right, and just get on with it.
- 5.26 The working presumption of prior unity has never been the basis of human action before. Nevertheless, it is the Truth-basis for human action, the Reality-basis for human action, and, therefore, the Divine basis for human action.

- 5.27 The Global Cooperative Forum has no “flags”, no “name tags”, no “placards”, no separate anything, no opponents. It is intrinsically non-violent—not strategically, but because it has no opponent to defeat.
- 5.28 If anyone refuses the truth of prior unity, he or she is simply shunning it, and does not thereby become an opponent.
- 5.29 The Global Cooperative Forum is a prior-unity Forum of everybody-all-at-once, and so it does not have anybody to overwhelm or to defeat because everybody inherently belongs to this one process and is simply part of the happening of prior unity in the form of the totality of humankind.
- 5.30 The urgency of the global situation is such that the foundation work of activating the totality of humankind via the Global Cooperative Forum must happen now, so that, during the next few years, there can be global conversion of all systems to a right functioning in the context of the total system.

On Establishing Rules of Participation For A Global Cooperative Order

- 6.1 Presently, the international community has no effective way of dealing with geopolitical issues, because it is fundamentally about “tribes” in competition with one another. There is no force that embodies everybody and that, therefore, can effectively deal with the system as a whole.
- 6.2 Bits of the system are always confronting one another. Therefore, those who hold out or want to “play it hard” wind up controlling the whole system.
- 6.3 In general, the so-called “big powers” are bypassing rules and playing for dominance. But everybody is playing their part in the “tribal” struggle-game, which is not in the interest of humankind, and it is not survivable.
- 6.4 Rules and accountability are essential for any system. Any notion that you can bypass such accountability is a lie in the name of serving some kind of “self”-interest. And this disposition is creating every crisis.
- 6.5 Systems self-correct, but when you bypass the system, as is now the case globally, then the system cannot correct itself anymore. It is just careening downhill with a stove shoved in the wheels. It is inevitable that it is going to self-destruct.

- 6.6 Therefore, the international power-struggles have to be replaced by a systems-based order with rules and limits established. It is only when the system can represent itself as a totality and keep its rules in front of everyone that the system can correct itself.
- 6.7 A rational and positive global situation requires rules for participation, based on global interdependence and prior unity—rather than being based on nation-states or other groups engaging in reactive measures in the face of being provoked or (otherwise) acting aggressively to extend their influence.
- 6.8 The process for dealing with global realities should not be merely punitive. Rules for participation should be established—and then doors would be either opened or closed, based on whether any given nation-state or other entity abides by those rules.
- 6.9 Participation should be the one thing everybody values—not competition, not dominance and victory over all, but participation in a global system that allows every nation-state, every human domain, to survive and enjoy essential well-being and the growth potential and benefits of participation in the whole.
- 6.10 The rules of participation in the global community should not be arbitrary, or set up to favor certain parties over others. The rules of participation should establish positive and equal participation for everyone, with no double standards that require some to obey the rules while others do not.

- 6.11 The Global Cooperative Forum is the system of everybody-all-at-once reasserting itself and establishing rules of participation that put all matters of global business equitably on the table—including matters of severe chronic conflict, competition for resources, degradation of the environment and disruption of weather-patterns, poverty, disease, and so forth.
- 6.12 Right rules of participation will establish an entirely different principle than nation-state competitiveness. It will allow humankind as a whole to become a functioning system—a system to which all parties get access by fulfilling certain obligations and responsibilities, which apply everywhere.

VII.

On Zero-Point Education

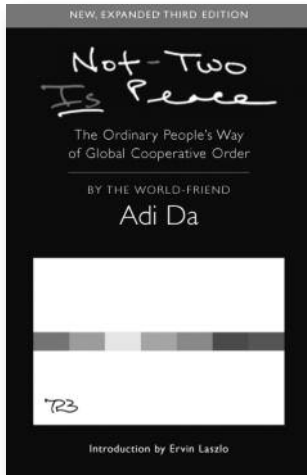
- 7.1 Ego-culture makes institutions in the egoic likeness—based on the separate and separative “self”-principle. This is what is happening today all over the world.
- 7.2 As a result, both secular and sacred institutions are being falsified by the imposition of egoity. This is occurring in the domain of politics, in the domain of education, in the domain of religion, and in every domain associated with human life.
- 7.3 The egoic subversion of human institutions is inevitable—unless such subversion is prevented by upholding a pattern of rightness. The rightness of human institutions depends on there being a system, and a tradition, and people guiding the process who understand how to maintain rightness.
- 7.4 In the domain of education, it has traditionally been understood that only a thorough rightening of understanding can bring about a rightening of life.
- 7.5 In the present-time human world, education is tending to be reduced to a propaganda industry that is purposed only to produce the next generation of social and political participants in a programmed life dictated by government, corporations, and economic interests. Thus, such so-called “education” is, in fact, merely about producing a work force.

- 7.6 Real education is the process of getting to the root of what human existence is about. In the present-time human world, some individuals are yet moved to exercise themselves in such a manner—but there is, in the present-time human world, no collective (or global) process of such real education.
- 7.7 In the present-time human world, the conventions of education derive from the now-pervasive ego-culture. Such ego-based education leads to divisiveness, competitiveness, and further “tribalization”—thereby undermining the global unity of humankind and working against the systematizing of human responsibility on a global scale.
- 7.8 People are being indoctrinated all over the world—not just by religion, but by many different systems of education and stimulated activism.
- 7.9 The use of education to propagandize action based on “tribal” mind and competitiveness must be replaced by a new process of global education that is intrinsically not about either religion or scientific materialism.
- 7.10 The Global Cooperative Forum is about an entirely new mode of human, political, social, and economic existence—and, thus, about an entirely new mode of education, and of human culture altogether.
- 7.11 The Global Cooperative Forum is about enabling the transition from ego-culture to a culture of transcending the ego, in which there is a higher principle to which all must be accountable—including individuals, groups, and all the collectives of humankind.

- 7.12 The basis of the global education I propose is the restoration of the principles of egolessness and prior unity to the course of human life. I call this mode of education “zero-point’ education”.
- 7.13 “Zero-point” education is not merely institutionalized learning. “Zero-point” education is about a way of life that follows from the root-understanding of egolessness and prior unity.
- 7.14 Therefore, that root-understanding must be demonstrated throughout the totality of each individual’s life, and throughout the totality of the collective world in which all human beings participate together.
- 7.15 The purpose and the evidence of “zero-point” education is “zero-point” living—or the demonstration of “zero-point” consciousness.
- 7.16 The fundamentals that spring from “zero-point” education and “zero-point” understanding must, necessarily, manifest in the global domain of politics and social processes.
- 7.17 “Zero-point” education is the basis for global “zero-point” activism. “Zero-point” activism is of a wholly positive and entirely cooperative nature—serving the system-totality of human life.
- 7.18 A “zero-point” education system would, inevitably, move people into a process of right and positive action—in the context of the global cooperative order.

- 7.19 “Zero-point” education, established both locally and globally, can counter and replace the kind of religious indoctrination that produces the aberrations of fundamentalist activism.
- 7.20 The Global Cooperative Forum is, itself, the institutional manifestation of “zero-point” education.
- 7.21 The present moment in human history is the crucial turning-point—truly, the “zero-point”—in which a new and systematic global human culture can, potentially, emerge. That new culture will be based on global cooperation, in association with principles of accountability that will manage the Earth-world responsibly on a cooperative basis.
- 7.22 The role of the Global Cooperative Forum is to educate the world in this “zero-point” sense, calling everyone to exercise the cooperative participation and the mutual accountability that are the necessary means of taking responsibility for the human domain and for the totality of the Earth-world.
- 7.23 Through such responsible “zero-point” education and right self-management, humankind will be enabled to go beyond the otherwise dominant ego-principles of “tribalism” and unprincipled consumerism. Through “zero-point” education, all “tribalism” and unprincipled consumerism will be relinquished—by means of the restoration of the principles of intrinsic egolessness and prior unity.

- 7.24 The demonstration-sign of true “zero-point” education is not merely the advocating of some form of philosophy. Rather, the demonstration-sign of true “zero-point” education is right life—which is, most fundamentally, a matter of the disciplining of the ego-as-consumer.
- 7.25 When one has been converted from the “philosophy” of ego-culture to the “zero-point” philosophy, one is no longer disposed to live as a consumer-ego. When one has been converted from the “philosophy” of ego-culture to the “zero-point” philosophy, one is moved to embrace a disciplined right life, founded in the tacit awareness of intrinsic egolessness and prior unity.
- 7.26 The tacit “zero-point” awareness of intrinsic egolessness and prior unity, demonstrated by the steadily disciplined practice of right life, is the transformed quality and characteristic required of the leadership that is necessary to move humankind (as a whole) to accept responsibility for itself.



ABOUT THE COVER

The image on the cover is a flag design created by Adi Da specifically for the Global Cooperative Forum. He explains the significance of the flag as follows:

National flags represent the already presumed separateness of national identities. In contrast, the Global Cooperative Forum is represented by a single flag, consisting of the simple spectrum of colors on a white field.

The white field is a "tabula rasa" (or blank slate), symbolizing the absence of all the kinds of "self"-imagery by which human beings create differences between themselves and others. In addition, the plain white flag is a traditional sign of truce or surrender. The party waving the white flag is signalling that it does not want confrontation, and that it is not posing a threat.

The Global Cooperative Forum is not there to confront anyone. It relinquishes all confrontation and all war, and it upholds no self-imagery beyond the simple reality of being part of the totality of humankind.

The presence of the rainbow straight across the flag indicates that the Global Cooperative Forum is actually functioning as a global institution. The spectrum of color on the white field symbolizes inclusiveness in every sense—all flags, all races, and all nations.

The "723" in the lower left corner stands for the date July 23, 2006. In his essay entitled "723" (Essay XXI of Part Two in this book), Adi Da comments on the unique and decisive significance of this date in global human history. ■

THE WORLD - FRIEND , A D I D A

From his birth (on Long Island, New York, in 1939), Adi Da always manifested unique signs of spiritual illumination. Nevertheless, from his birth, and until his spiritual restoration at thirty years of age, Adi Da submitted himself to an ordeal of “self-identification” with all the limitations and sufferings of the human condition.

Adi Da describes his early years as being focused in two fundamental activities: investigating how, in the scale of human “ordinariness”, to perfectly realize the Truth of “Reality Itself”, and (coincidentally) both achieving and demonstrating the human-scale ability to communicate the Truth of “Reality Itself” through both visual and verbal means.

Adi Da graduated from Columbia University in 1961, with a BA in philosophy, and from Stanford University in 1966, with an MA in English literature. His master’s thesis, a study of core issues in modernism, focused on the literary experiments of Gertrude Stein and on the modernist painters of the same period.

In 1964, Adi Da began a period of intensive practice under a succession of spiritual masters in the United States and India. In 1968, he went to India and approached the renowned spiritual master Swami Muktananda of Ganeshpuri, who immediately responded by saying that Adi Da was a spiritual master at birth, and “the most extraordinary Westerner” he (Swami Muktananda) had ever encountered. One year later, in a unique letter of acknowledgment, Swami Muktananda made an open public declaration that Adi Da was, by virtue of his evident spiritual signs and demonstrated states, inherently qualified to teach others independently, and to awaken others spiritually by direct transmission. Later, in 1970, after a final period of intense spiritual

endeavor, Adi Da spontaneously became re-established in the continuous state of illumination that was his unique condition at birth.

After his re-awakening, Adi Da began to teach, creating a vast repository of wisdom, in living dialogue with those who approached him as devotees. His literary, philosophical, and practical writings consist of over sixty published books—many internationally acclaimed. In the early 1970s, Alan Watts, writer of numerous books on religion and philosophy, acknowledged Adi Da as “a rare being”, adding, “It is obvious, from all sorts of subtle details, that he knows what IT’s all about.” In the late 1990s, poet Robert Lax said of Adi Da’s radically experimental novel, *The Mummery Book* (the opening volume of Adi Da’s *Orpheum* Trilogy), “Living and working as a writer for many decades, I have not encountered a book like this, that mysteriously and unselfconsciously conveys so much of the unspeakable reality.”

Having fully given his teaching, Adi Da lived independently on his island sanctuary in Fiji, constantly working to express the Truth of existence through modes of communication to which all human beings can respond—including literary, theatrical, artistic, and philosophical works. He passed from the body on November 27, 2008.

Adi Da is not political in any ordinary sense of the word. Rather, his address to humanity and the process of civilization comes from his lifelong intention of communicating the truth of existence—uncovering both the essential driving forces of limitation and suffering and the means to go beyond those forces. ■

GLOSSARY OF TERMS AND PHRASES

Acausal—Neither caused nor causing; therefore, existing beyond (or prior to) the realm of duality in which the law of “cause and effect” is operative.

all-and-All—A phrase Adi Da created to describe the totality of conditional (or ordinarily appearing) existence—both as the “sum of its parts” and as an undivided whole. He defines lowercase “all” as indicating “the collected sum of all presumed-to-be-separate beings, things, and conditions”, and uppercase “All” as indicating “the All (or the undivided totality) of conditional existence as a whole”.

body-mind-complex—With this term, Adi Da is communicating that each human being is a “complex” of fundamental faculties. Those fundamental faculties include body and mind, and also emotion and breath.

conditionally manifested reality / Reality Itself—Adi Da distinguishes between two meanings of the word “reality”. (1) He refers to reality as we ordinarily perceive it and participate in it as “conditionally manifested reality”. The “ordinary reality” is the complex effect of all kinds of causes. Thus, the “ordinary reality” can manifest only in accordance with whatever conditions are the case. Therefore, because the “ordinary reality” is dependent on conditions, Adi Da describes it as “conditionally manifested”. (2) In contrast to “conditionally manifested reality”, Adi Da refers to “Reality Itself” (with capital letters). Reality Itself is not in any sense dependent on conditions. In other words, Reality Itself is utterly “Non-conditional”. Adi Da states that Reality Itself is the “One and Only Self-Nature, Self-Condition, and Self-State” of every thing and every being in the universe.

Conscious Light—Adi Da defines Reality (Itself) as “Conscious Light”. By making this definition, he is communicating that the two essential characteristics of Reality are Awareness (or Consciousness) and Radiance (or Light). Furthermore, Adi Da states that Conscious Light is the essential Nature (or the “One and Only Self-Nature, Self-Condition, and Self-State”) of every thing and every being in the universe.

diaspora—The “diaspora” (“dispersion” or “scattering”) of humankind all over the earth, over the course of many thousands of years, has resulted in the establishment of different cultures and philosophies. But no matter what cultural or even racial differences have appeared, Adi Da emphasizes that humankind is still a single species.

“difference”—Adi Da defines the presumption of fundamental “difference” as the essential fault that characterizes the unliberated human ego. The core of this presumption is the primal notion that “self” is separate from “everything and everyone else”. That primal notion is described by Adi Da as the “root” of all human suffering and dilemma.

ego / ego-“I”—Adi Da teaches that the ego is an activity, and not an entity. The activity of egoity is what Adi Da calls the “self’-contraction”, or the presumption of separate and separative existence. When he uses the term “ego-‘I’”, he places the “I” in quotation marks to indicate that he uses it in the “so to speak” sense. He is indicating (by means of the quotation marks) that, in Reality, there is no such thing as the “I”, even though it appears to be the case in ordinary experience.

end-time—Adi Da uses “end-time” to mean the end-phenomenon of human ego-culture and the loss of the connection to Reality Itself—and not any traditional religious myth associated with this term. See also **“late-time”** (or **“dark” epoch**).

Enlightenment—The actual Realization of Reality Itself, or Truth Itself—Which Realization is Inherently Full of Light. Adi Da sometimes sets the word “Light” off in hyphens (as in “En-Light-ened”) to emphasize the root-meaning of the word.

everybody-all-at-once—A phrase coined by Adi Da indicating the “all-at-once collective” of humanity—which is not a collection of separate individuals, but the force of humankind as a collective whole, based in the fundamental presumption and truth of prior unity.

face-to-face—Humans all over the earth are now “face-to-face” with one another, in that no one exists in an isolated tribe or culture. There is now a single world, transformed by worldwide communication, economic interdependence, and the potential of global warfare.

“ground zero”—A term coined in the twentieth century to describe the site where an explosion (especially a nuclear one) has occurred. Since September 11, 2001, this term has also commonly been used to refer to the site of the destroyed World Trade Center in New York City. In this book, Adi Da uses this term in metaphoric and temporal terms relative to the state of global human culture at this time in history. His use of “ground zero” also relates to the “zero-point”, or the inherent egolessness of human life. See also **“zero-point”**.

“know”—When Adi Da places this word (and its variants, such as “knowing”, and “knowledge”) in quotation marks, he does so to indicate that the

ego's characteristic presumption of separation between the "knower" and that which is "known" makes it impossible to know anything as it really is. Adi Da capitalizes "Know" and "Knowledge" to indicate a wordless, direct Realization—rather than any form of knowledge based on the illusion of separation between "subject" and "object". See also **"Perfect Knowledge"**.

"late-time" (or "dark" epoch)—Adi Da uses the terms "late-time" and "dark" epoch" to describe the present era, in which doubt of anything at all beyond mortal existence is more and more pervading the entire world, and the "self"-interest of the separate individual is more and more regarded to be the ultimate principle of life.

lose face—To "lose face" is to allow one's vulnerability and one's shortcomings to be seen, without the apparent protection of a powerful or influential image. See **save face**.

mummery—The dictionary defines "mummery" as "a ridiculous, hypocritical or pretentious ceremony, observance, or performance". Adi Da uses the term "mummery" to describe all the activities of ego-bound beings, who are committed to the false view of separation and separativeness.

"Narcissus" / "Narcissistic"—Adi Da uses "Narcissus" as a key symbol of the un-enlightened individual as a "self"-obsessed seeker, enamored of his or her own "self"-image and egoic "self"-consciousness.

He is the ancient one visible in the Greek myth, who was the universally adored child of the gods, who rejected the loved-one and every form of love and relationship, and who was finally condemned to the contemplation of his own image—until, as a result of his own act and obstinacy, he suffered the fate of eternal separateness and died in infinite solitude.

—Adi Da
The Knee of Listening

"neighborhood-wars"—The term "neighborhood-wars" describes the destructiveness of the ego (or the presumed separate "self") at all levels of human endeavor—not just the conflicts between nations and ethnic groups but in the most intimate scale of human interaction (the "private wars of Everyman"). This term comes from Adi Da's literary work *The Mummery Book*.

Non-Dual—Inherently indivisible, and, therefore, never composed of "two" (or "self" and "not-self").

"object" / "objective"—Adi Da consistently places the words "object", "objective", "objectify", and so forth, in quotation marks. He does this in

order to indicate that, in Reality Itself, there is no such thing as an “object” that is separate from the “subject”.

“Perfect Knowledge”—The direct, tacit Realization of the Indivisible Unity of Reality Itself—prior to any presumption of separation between “knower” and “known”. “Perfect Knowledge” contrasts with all forms of ordinary “knowledge”—which are based on the presumption of an irreducible separation between “knower” and “known”, or “subject” and “object”.

Perfectly Subjective—In the phrase “Perfectly Subjective”, the word “Subjective” does not refer to “the inward experience of an individual”. Rather, it points to Reality Itself—the True Source (or “Subject”) of all apparent experience, which exists prior to any apparent individual “self”.

“point of view”—By placing this phrase in quotation marks, Adi Da is communicating that, in Reality, every ordinary “point of view” is an illusion—because all ordinary “point of view” is founded in the presumption of the separate existence of “I”.

prior unity—Adi Da’s term “prior unity” points to the unity that exists prior to all the apparent differences and conflicts in the world. That unity, in other words, is senior to all apparent signs of disunity. Adi Da also calls this the “unifying life-principle” and the “cosmically extended pattern of Oneness”. In the phrase “prior unity”, Adi Da uses the word “prior” in the sense of “a priori”, or “inherent” (not in the sense of “previous”). Please see p. 35 for a full discussion.

psycho-physical—A phrase which Adi Da uses to indicate that the human being is not a purely physical phenomenon, but a phenomenon with both physical and psychological/psychic dimensions. He also uses this description to characterize not only the human being but the world altogether.

Reality Itself—See **conditionally manifested reality / Reality Itself**.

Real God—Adi Da uses the term “Real God” to refer to Reality or Truth Itself, rather than any conventional anthropomorphic idea of God as “Creator”.

save face—To “save face” is to try to “look good”, or cling to an image of invulnerability and superiority in order to avoid being exposed as flawed or threatened. See **lose face**.

scientific materialism—The predominant philosophy and worldview of modern humanity, the basic presumption of which is that the material world is all that exists. In scientific materialism, the method of science, or

the observation of “objective” phenomena, is made into a philosophy and a way of life that suppress the native human impulse to Realize Reality Itself.

“self” / not-“self”—The two categories of egoic illusion: that which one identifies with (“self”), and everything else (not-“self”). Adi Da places “self” in quotation marks to indicate that the presumption of a truly separate entity is an illusion—generated in response to the fact of bodily existence.

“self”-contraction—The fundamental presumption (and activity) of separation. Also called “ego”, or “ego-I”.

Self-Nature, Self-Condition, and Self-State—While pointing out that there is no such thing as a separate egoic “self”, Adi Da uses this phrase to indicate that Reality Itself is the true “Self” (capital “S”) of all existence.

sublated—The verb “sublate” means “to remove” or “to negate”—in the sense of “rendering no longer effective”.

Transcendental Spiritual—Adi Da uses this phrase as a description of the two fundamental aspects of Reality Itself, and also of the process of Reality-Realization (or Enlightenment). “Transcendental” refers to Existence (or Being, or Consciousness) Itself, and “Spiritual” refers to Energy (or Light) Itself. Adi Da has revealed that these two aspects inherently coincide in Reality Itself, Which is Indivisible.

“tribalism”—Adi Da uses the terms “tribal” and “tribalism” to refer to the ego in its collective form. Please see p. 37 for a full discussion.

Unifying Life-Principle—See **prior unity**.

Witness—The natural “Position” of Consciousness Itself is to Stand as the Mere Witness of all that arises, Prior to egoic “self”-identification with the body-mind-complex.

“zero-point”—With the term “zero-point”, Adi Da is describing the “place” (or reality) that is prior to the root-gesture of separation. Thus, “zero-point” is synonymous with “egolessness”. The quotation marks indicate that its meaning is limited to the specific definition described here.

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